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THEOSOPHY

A MAGAZINE DEVOTED TO

THE THEOSOPHICAL MOVEMENT

THE BROTHERHOOD OF HUMANITY

THE STUDY OF OCCULT SCIENCE AND PHILOSOPHY

AND ARYAN LITERATURE

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THE UNITED LODGE OF THEOSOPHISTS

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The policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great Founders of the Theosophical Movement, but does not concern itself with dissensions or differences of individual opinion.

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable basis for union among Theosophists, wherever and however situated, is "similarity of aim, purpose and teaching," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that basis. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect; yet belongs to each and all."

Being in sympathy with the purposes of this Lodge, as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part, other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signatures will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with. Write to:

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A U M

There is no teaching until the pupil is brought into the same state or principle in which you are. —EMERSON

THEOSOPHY

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THEOSOPHICAL CONVERSION

OF all the burdens voluntarily assumed by the student of Theosophy, the application of the teaching to alleviation of personal apprehensions, and to excess of personal enthusiasms, is perhaps the most difficult. Yet until this has taken place, a certain unreality haunts the meditations of the aspirant, making him wonder why he is able to repeat the words, without being able to generate at will the corresponding feeling.

In a sense, this is the mystery of individuality, repeated in terms of the longings of the human heart. For the aspirant *should* experience such wonderings, and be confronted by this mystery. If no puzzling contradictions overtake him in reflective moments, there is danger that he has not really come to grips with the inner meaning of the Theosophical philosophy.

As above, so below. There is the larger Self—the philosophically conceived Self by which men may think of themselves as inwardly united in brotherhood with their fellows. But there is also the fellowship of our incompleteness—bringing a very practical interdependence to struggling human beings. Nature works to compensate for every incompletion of her manifold processes, and among mankind the compensation works out in the form of what we term "interpersonal relations" and "social institutions." Institutions have many roles, but chief among them, perhaps, is the introduction as a concrete presence among men of certain standards of behavior, and the promulgation, if the institution has living support, of vitally necessary ideals. Some institutions are legally formed, avowedly founded upon principles, such as

the institutions of government. Others embody the practices of custom and the judgments of social approval and condemnation. If men were perfectly mature—which is a way of speaking of complete self-reliance and mutual understanding—the role of institutions in society would fall away to nothing. Men would carry around in themselves the regulatory principles, the reminders of right behavior, in the form of actual knowledge. But since men lack maturity, they are to that degree dependent upon the crutches afforded by institutions, which are organic evolutions provided by Nature to maintain the forms of a humane society while human beings are attempting to grow up within them.

The Founders of the Theosophical Movement were obliged to take account of the dependence of mankind upon institutions. *The Secret Doctrine* itself, despite its emancipating content, embodies endless concessions to the institutional forms of the nineteenth and twentieth centuries. It is said in the "Summing Up" (I, 272):

> . . . such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs.

But to reproduce those pages would have been no service to our time and civilization. They had to be reduced—which means expanded—to the vocabulary of static memory (religious symbolism), speculation (the intellectual philosophizing of the West), and the knowledge of external nature (science), which existed at the time the book was put into print. These were the institutional forms of communication available and Madame Blavatsky and her teachers used them. Meanwhile, though, H.P.B. stormed about, making it plain that she thought little of the technical arrangements of organization.

The Theosophical Movement is unique among human institutions in that it is devoted to the abolition of its formal identity, in behalf of the recreation of the truth within the human heart. It is an institution which conceives its role to be the reduction of the importance of institutions in the lives of men. It exists only as a means by which men may find the way to set themselves free.

Many men have intuitions of their need for this kind of freedom, but they give it a precocious interpretation. They sense the institutional character of all movements and decry the tendency of men to seek confirmation of their identity by "joining" this movement or that one.

Often such men have strong natures, and a degree of self-reliance appropriate to most of the problems of our time. They do not see that the Theosophical Movement is in the world to confirm their intuitions and to spread that same conviction of self-reliance far and wide. In some measure, it is the fault of such men that they are unable to recognize the Theosophical Movement in these terms; in some measure it is the Karma of the age, but there is also a way in which Theosophists may be responsible for the misunderstanding. Here, it is a question of whether or not students have been willing to take H.P.B. at her word—that the development of self-reliance, intuition, and a sense of responsibility are the purposes of the work, so far as individuals are concerned. Where the transforming influence of these achievements is active, there can be no doubt about the power for good of the Theosophical Movement. No man can mistake these qualities for the sectarianism which pervades those organizations which persist through their service to human weakness.

Naturally enough in Kali Yuga, such virtues most commonly belong to the iconoclasts and rebels in the world of exoteric affairs. The Theosophical student is called upon to reverse the natural tide of Kali Yuga, to prove the value and importance to mankind of the Theosophical institution, not by making of it simply a shelter, but by demonstrating that it affords those lines of guidance which enable a man to become free, strong, and *non-institutional,* while adhering to the living principles of a great tradition.

The ethics which are yet unfelt, unapplied, the warnings which are heard, but not heeded, because their meanings do not penetrate, the metaphysics which remain purely abstractions because of minds uneager to grapple with them—these, alas, constitute the institutional superstructure of the Theosophical Movement. It is well that they are there, awaiting attention. It is better that they are preserved in books than not at all. But they are not there only as monuments to ancient wisdom. A reverence for monuments too easily turns into mere genuflection. They are the nourishment by which a man can gain the strength to quell the doubts of himself, and thereby become an inspiration to others. Nothing less than this, or a movement in this direction, will do, for the purposes for which the Theosophical Movement was brought into being.

IS THEOSOPHY A RELIGION?

By H. P. BLAVATSKY

[In H.P.B.'s time, as today, the chief obstacle to intelligent appraisal of the Theosophical philosophy was the widespread impression that Theosophy is some kind of new religion, with no real claim upon the attention of those whose minds have reached that pitch of *critical* development which makes acceptance of any dogmatic religion impossible. Religionists become such by their will to believe, their willingness to stultify inward demands for justice and philosophical consistency in order that they *may* believe. Theosophists, in contrast with believers, are ideally those who will to search for truth, using doctrines for stepping stones. As a body, they are defined by their common *purposes* and *ideals*. This vast and fundamental difference between Theosophy and Religions is the subject of the present article by H.P.B., which first appeared in *Lucifer* for November, 1888, and was last reprinted in THEOSOPHY 29:394.—Editors, THEOSOPHY.]

"Religion is the best armour that man can have,
but it is the worst cloak." —BUNYAN

IT is no exaggeration to say that there never was—during the present century, at any rate—a movement, social or religious, so terribly, nay, so absurdly misunderstood, or more blundered about than THEOSOPHY—whether regarded theoretically as a code of ethics, or practically, in its objective expression, *i.e.,* the Society known by that name.

Year after year, and day after day had our officers and members to interrupt people speaking of the theosophical movement by putting in more or less emphatic protests against theosophy being referred to as a "religion," and the Theosophical Society as a kind of church or religious body. Still worse, it is as often spoken of as a "new sect"! Is it a stubborn prejudice, an error, or both? The latter, most likely. The most narrow-minded and even notoriously unfair people are still in need of a plausible pretext, of a peg on which to hang their little uncharitable remarks and innocently-uttered slanders. And what peg is more solid for that purpose, more convenient than an "ism" or a "sect." The great majority would be very sorry to be disabused and finally forced to accept the fact that theosophy is neither. The name suits them, and they pretend to be unaware of its falseness. But there

are others, also, many more or less friendly people, who labour sincerely under the same delusion. To these, we say: Surely the world has been hitherto sufficiently cursed with the intellectual extinguishers known as dogmatic creeds, without having inflicted upon it a new form of faith! Too many already wear their faith, truly, as Shakespeare puts it, "but as the fashion of his hat," ever changing "with the next block." Moreover, the very *raison d'être* of the Theosophical Society was, from its beginning, to utter a loud protest and lead an open warfare against dogma or any belief based upon blind faith.

It may sound odd and paradoxical, but it is true to say that, hitherto, the most apt workers in practical theosophy, its most devoted members were those recruited from the ranks of agnostics and even of materialists. No genuine, no sincere searcher after truth can ever be found among the *blind* believers in the "Divine Word," let the latter be claimed to come from Allah, Brahma or Jehovah, or their respective Kuran, Purana and Bible. For:

Faith is not *reason's* labour, but repose.

He who believes his own religion on faith, will regard that of every other man as a lie, and hate it on that same faith. Moreover, unless it fetters reason and entirely blinds our perceptions of anything outside our own particular faith, the latter is no faith at all, but a temporary belief, the delusion we labour under, at some particular time of life. Moreover, "faith without principles is but a flattering phrase for willful positiveness or fanatical bodily sensations," in Coleridge's clever definition.

What, then, is Theosophy, and how may it be defined in its latest presentation in this closing portion of the XIXth century?

Theosophy, we say, is not *a* Religion.

Yet there are, as everyone knows, certain beliefs, philosophical, religious and scientific, which have become so closely associated in recent years with the word "Theosophy" that they have come to be taken by the general public for theosophy itself. Moreover, we shall be told these beliefs have been put forward, explained and defended by those very Founders who have declared that Theosophy is *not* a Religion. What is then the explanation of this *apparent* contradiction? How can a certain body of beliefs and teachings, an elaborate doctrine, in fact, be labelled "Theosophy" and be tacitly accepted as "Theosophical" by nine-tenths of the members of the T.S., if Theosophy is not a Religion?—we are asked.

To explain this is the purpose of the present protest.

It is perhaps necessary, first of all, to say, that the assertion that "Theosophy is not *a* Religion," by no means excludes the fact that "Theosophy *is* Religion" itself. A Religion in the true and only correct sense, is a bond uniting men together—not a particular set of dogmas and beliefs. Now Religion, *per se,* in its widest meaning is that which binds not only *all* MEN, but also *all* BEINGS and all *things* in the entire Universe into one grand whole. This is our theosophical definition of religion; but the same definition changes again with every creed and country, and no two Christians even regard it alike. We find this in more than one eminent author. Thus Carlyle defined the Protestant Religion in his day, with a remarkable prophetic eye to this ever-growing feeling in our present day, as:

> For the most part a wise, prudential feeling, grounded on mere calculation; a matter, as all others now are, of expediency and utility; whereby some smaller *quantum* of earthly enjoyment may be exchanged for a far larger *quantum* of celestial enjoyment. Thus religion, too, is profit, a working for wages; not reverence, but vulgar hope and fear.

In her turn Mrs. Stowe, whether consciously or otherwise, seemed to have had Roman Catholicism rather than Protestantism in her mind, when saying of her heroine that:

> Religion she looked upon in the light of a ticket (with the correct number of indulgences bought and paid for), which, being once purchased and snugly laid away in a pocket-book, is to be produced at the celestial gate, and thus secure admission to heaven. . . .

But to Theosophists (the genuine Theosophists are here meant) who accept no mediation by proxy, no salvation through innocent bloodshed, nor would they think of "working for wages" in the *One Universal* religion, the only definition they could subscribe to and accept in full is one given by Miller. How truly and theosophically he describes it, by showing that

> . . . true Religion
> Is always mild, propitious and humble;
> Plays not *the tyrant,* plants *no faith in blood,*
> Nor bears destruction on her chariot wheels;
> But stoops to polish, succour and redress,
> And *builds her grandeur on the public good.*

The above is a correct definition of what true theosophy *is,* or ought to be. (Among the creeds Buddhism alone is such a true heart-binding and men-binding philosophy, because it is not a dogmatic religion.)

In this respect, as it is the duty and task of every genuine theosophist to accept and carry out these principles, Theosophy *is* RELIGION, and the Society its one Universal Church; the temple of Solomon's wisdom,* in building which "there was neither hammer, nor axe, *nor* any tool of iron heard in the house while it was building" (I Kings, vi.); for this "temple" is made by no human hand, nor built in any locality on earth—but, verily, is raised only in the inner sanctuary of man's heart wherein reigns alone the awakened soul.

Thus Theosophy is not *a* Religion, we say, but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck—from gods and mortals down to animals, the blade of grass and atom—can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD.

Were it otherwise, Theosophy would be but a word added to hundreds other such words as high sounding as they are pretentious and empty. Viewed as a philosophy, Theosophy in its practical work is the alembic of the Mediæval alchemist. It transmutes the apparently base metal of every ritualistic and dogmatic creed (Christianity included) into the gold of fact and truth, and thus truly produces a universal panacea for the ills of mankind. This is why, when applying for admission into the Theosophical Society, no one is asked what religion he belongs to, nor what his deistic views may be. These views are his own personal property and have nought to do with the Society. Because Theosophy can be practiced by Christian or Heathen, Jew or Gentile, by Agnostic or Materialist, or even an Atheist, provided that none of these is a bigoted fanatic, who refuses to recognize as his brother any man or woman outside his own special creed or belief. Count Leo N. Tolstoy does not believe in the Bible, the Church, or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered

---

* Whose 700 wives and 300 concubines, by the bye, are merely the personations of man's attributes, feelings, passions and his various occult powers: the Kabalistic numbers 7 and 3 showing it plainly. Solomon himself, moreover, being, simply, the emblem of SOL—the "Solar Initiate" or the Christ-Sun, is a variant of the Indian "Vikarttana" (the Sun) shorn of his beams by Viswakarma, his Hierophant-Initiator, who thus shears the *Chrestos*-candidate for initiation of his golden radiance and crowns him with a dark, blackened auréole—the "crown of thorns." (See the "Secret Doctrine" for full explanation.) Solomon was never a living man. As described in *Kings,* his life and works are an allegory on the trials and glory of Initiation.

by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages, thousands of years before the Sermon on the Mount was written. Hence, once that we live up to such theosophy, it becomes a universal *panacea* indeed, for it heals the wounds inflicted by the gross asperities of the Church "isms" on the sensitive soul of every naturally religious man. How many of these, forcibly thrust out by the reactive impulse of disappointment from the narrow area of blind belief into the ranks of arid disbelief, have been brought back to hopeful aspiration by simply joining our Brotherhood—yea, imperfect as it is.

If, as an offset to this, we are reminded that several prominent members have left the Society disappointed in theosophy as they had been in other associations, this cannot dismay us in the least. For with a very, *very few* exceptions, in the early stage of the T.S.'s activities when some left because they did not find mysticism practiced in the General Body as *they* understood it, or because "the leaders lacked Spirituality," were "untheosophical, hence, untrue to the rules," you see, the majority left because most of them were either half-hearted or too self-opinionated—a church and infallible dogma in themselves. Some broke away, again under very shallow pretexts indeed, such, for instance, as "because Christianity (to say Churchianity, or *sham* Christianity, would be more just) was too roughly handled in our magazines"—just as if other fanatical religions were ever treated any better or upheld! Thus, all those who left have done well to leave, and have never been regretted.

Furthermore, there is this also to be added: the number of those who left can hardly be compared with the number of those who found everything they had hoped for in Theosophy. Its doctrines, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Tearing off with no uncertain hand the thick veil of dead-letter with which every old religious scriptures were cloaked, scientific Theosophy, learned in the cunning symbolism of the ages, reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws—the only *exact* science—it demonstrates to him under profounder and more philosophical as-

pects the existence of that which, repelled by the grossness of its dead-letter form, he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in Society and of whatever culture and degree of intellect. Practical Theosophy is not *one* Science, but embraces every science in life, moral and physical. It may, in short, be justly regarded as the universal "coach," a tutor of world-wide knowledge and experience, and of an erudition which not only assists and guides his pupils toward a successful examination for every scientific or moral service in earthly life, but fits them for *the lives* to come, if those pupils will only study the universe and its mysteries *within themselves,* instead of studying them through the spectacles of orthodox science and religions.

And let no reader misunderstand these statements. It is theosophy *per se,* not any individual member of the Society or even Theosophist, on whose behalf such a universal omniscience is claimed. The two—Theosophy and the Theosophical Society—as a vessel and the *olla podrida* it contains, must not be confounded. One is, as an ideal, *divine* Wisdom, perfection itself; the other a poor, imperfect thing, trying to run *under,* if not *within,* its shadow on Earth. No man is perfect; why, then, should any member of the T.S. be expected to be a paragon of every human virtue? And why should the whole organization be criticized and blamed for the faults, whether real or imaginary, of some of its "Fellows," or even its Leaders? Never was the Society, as a concrete body, free from blame or sin—*errare humanum est*—nor were any of its members. Hence, it is rather those members—most of whom will not be led by theosophy, that ought to be blamed. Theosophy is the soul of its Society; the latter the gross and imperfect body of the former. Hence, those modern Solomons who *will* sit in the judgment Seat and talk of that they know nothing about, are invited before they slander theosophy or any theosophists to first get acquainted with both, instead of ignorantly calling one a "farrago of insane beliefs" and the other a "sect of impostors and lunatics."

Regardless of this, Theosophy is spoken of by friends and foes as a religion when not a *sect.* Let us see how the special beliefs which have become associated with the word have come to stand in that position, and how it is that they have so good a right to it that none of the leaders of the Society have ever thought of disavowing their doctrines.

We have said that we believed in the absolute unity of nature. Unity implies the possibility for a unit on one plane, to come into contact with another unit on or from another plane. We believe in it.

The just published "Secret Doctrine" will show what were the ideas of all antiquity with regard to the *primeval instructors* of primitive man and his three earlier races. The genesis of that WISDOM-RELIGION, in which all theosophists believe, dates from that period. So-called "Occultism," or rather Esoteric Science, has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity, and thus struck the key-note of that secret Science which countless generations of subsequent adepts have expanded since then in every age, while they checked its doctrines by personal observation and experience. The bulk of this knowledge—which no man is able to possess in its fullness—constitutes that which we now call Theosophy or "divine knowledge." Beings from other and higher worlds may have it entire; we can have it only approximately.

Thus, unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds—we shall not call them religions—which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin; aye—Mazdeism, Brahmanism, Buddhism as much as Christianity. It is the dogmas and human element in the latter which led directly to modern Spiritualism.

Of course, there will be an outcry from both sides, if we say that modern Spiritualism *per se,* cleansed of the unhealthy speculations which were based on the dicta of two little girls and their very unreliable "Spirits"—is, nevertheless, far more true and philosophical than any church dogma. *Carnalised* Spiritualism is now reaping its Karma. Its primitive *innovators,* the said "two little girls" from Rochester, the Mecca of modern Spiritualism, have grown up and turned into old women since the first raps produced by them have opened wide ajar the gates between this and the other world. It is on their "innocent" testimony that the elaborate scheme of a sidereal Summer-land, with its active astral population of "Spirits," ever on the wing between their "Silent Land" and our very loud-mouthed, gossiping earth—has been started and worked out. And now the two female Mahommeds of Modern Spiritualism have turned self-apostates and play false to the "philosophy" they have created, and have gone over to the enemy. They expose and denounce *practical* Spiritualism as the humbug of the ages. Spiritualists—(save a handful of fair exceptions)—have rejoiced and sided with *our* enemies and slanderers, when these, *who had never been Theosophists,* played us false and showed the cloven foot denouncing the Founders of the Theosophical Society as frauds and impostors. Shall the Theosophists laugh in their turn now that the original "revealers" of Spiritualism have become its "revilers"? Never! for the phenomena of Spiritualism are facts, and the treachery of the "Fox girls" only makes us feel new pity for all mediums, and confirms, before the whole world, our constant declaration that no medium can be relied upon. No true theosophist will ever laugh, or far less rejoice, at the discomfiture even of an opponent. The reason for it is simple:—

Because we know that beings from other, higher worlds do confabulate with some elect mortals now as ever; though *now* far more rarely than in the days of old, as mankind becomes with every civilized generation worse in every respect.

Theosophy—owing, in truth, to the *levée in arms* of all the Spiritualists of Europe and America at the first words uttered against the idea that every communicating *intelligence* is necessarily the Spirit of some ex-mortal from this earth—has not said its last word about Spiritualism and "Spirits." It may one day. Meanwhile, an humble servant of theosophy, the Editor, declares once more her belief in Beings, grander, wiser, nobler than any *personal* God, who are beyond any "Spirits of the dead," Saints, or winged Angels, who, nevertheless,

do condescend in all and every age to occasionally overshadow rare sensitives—often entirely unconnected with Church, Spiritualism or even Theosophy. And believing in high and holy Spiritual Beings, she must also believe in the existence of their opposites—lower "spirits," good, bad and indifferent. Therefore does she believe in spiritualism and its phenomena, some of which are so repugnant to her.

This, as a casual remark and a digression, just to show that Theosophy includes Spiritualism—as it should be, not as it is—among its sciences, based on knowledge and the experience of countless ages. There is not a religion worthy of the name which has been started otherwise than in consequence of such *visits* from Beings on the higher planes.

Thus were born all prehistoric, as well as all the historic religions, Mazdeism and Brahmanism, Buddhism and Christianity, Judaism, Gnosticism and Mahomedanism; in short every more or less successful "ism." All are true at the bottom, and all are false on their surface. The Revealer, the artist who impressed a portion of the Truth on the brain of the Seer, was in every instance a true artist, who gave out genuine truths; but the instrument proved also, in every instance, to be *only a man.* Invite Rubenstein and ask him to play a sonata of Beethoven on a piano left to *self-tuning,* one-half of the keys of which are in chronic paralysis, while the wires hang loose; then see whether, the genius of the artist notwithstanding, you will be able to recognize the sonata. The moral of the *fabula* is that a man—let him be the greatest of mediums or natural Seers—is but a man; and man left to his own devices and speculations *must* be out of tune with absolute truth, while even picking up some of its crumbs. For Man is but a *fallen* Angel, a god within, but having an animal brain in his head, more subject to cold and wine fumes while in company with other men on Earth, than to the faultless reception of divine revelations.

Hence the multi-coloured dogmas of the churches. Hence also the thousand and one "philosophies" so-called, (some contradictory, theosophical theories included); and the variegated "Sciences" and schemes, Spiritual, Mental, Christian and Secular; Sectarianism and bigotry, and especially the personal vanity and self-opinionatedness of almost every "Innovator" since the mediaeval ages. These have all darkened and hidden the very existence of TRUTH—the common root of all. Will our critics imagine that we exclude theosophical teachings from this nomenclature? Not at all. And though the esoteric doctrines which our Society has been and is expounding, are not *mental* or *spiritual* impres-

sions from some "unknown, *from above,*" but the fruit of teachings given to us by living men, still, except that which was dictated and written out by those Masters of Wisdom themselves, these doctrines many be in many cases as incomplete and faulty as any of our foes would desire it. The "Secret Doctrine"—a work which gives out all that can be given out during this century, is an attempt to lay bare *in part* the common foundation and inheritance of all—great and small religious and philosophical schemes. It was found indispensable to tear away all this mass of concreted misconceptions and prejudice which now hides the parent trunk of (*a*) all the great world-religions; (*b*) of the smaller sects; and (*c*) of Theosophy as it stands now—however veiled the great Truth, by ourselves and our limited knowledge. The crust of error is thick, laid on by whatever hand; and because we *personally* have tried to remove some of it, the effort became the standing reproach against all theosophical writers and even the Society. Few among our friends and readers have failed to characterize our attempt to expose error in the *Theosophist* and *Lucifer* as "very uncharitable attacks on Christianity," "untheosophical assaults," etc., etc. Yet these are necessary, nay, indispensable, if we wish to plough up at least *approximate* truths. We have to lay things bare, and are ready to suffer for it—as usual. It is vain to promise to *give* truth, and then leave it mingled with error out of mere faintheartedness. That the result of such policy could only muddy the stream of facts is shown plainly. After twelve years of incessant labour and struggle with enemies from the four quarters of the globe, notwithstanding our four theosophical monthly journals—the *Theosophist, Path, Lucifer,* and the French *Lotus*—our wish-washy, tame protests in them, our timid declarations, our "masterly policy of inactivity," and playing at hide-and-seek in the shadow of dreary metaphysics, have only led to Theosophy being seriously regarded as a religious SECT. For the hundredth time we are told—"What good is Theosophy doing?" and "See what good the Churches are doing!"

Nevertheless, it is an averred fact that mankind is not a whit better in morality, and in some respects ten times worse now, than it ever was in the days of Paganism. Moreover, for the last half century, from that period when Freethought and Science got the best of the Churches —Christianity is yearly losing far more adherents among the cultured classes than it gains proselytes in the lower *strata,* the scum of Heathendom. On the other hand, Theosophy has brought back from Materialism

and blank despair to belief (based on logic and evidence) in man's *divine* Self, and the immortality of the latter, more than one of those whom the Church has lost through dogma, exaction of faith and tyranny. And, if it is proven that Theosophy saves one man only in a thousand of those the Church has lost, is not the former a far higher factor for good than all the missionaries put together?

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto,* Theosophy claims to be both "RELIGION" and "SCIENCE," for theosophy is the essence of both. It is for the sake and love of the two divine abstractions—*i.e.,* theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one.* To prove this is also one of our objects in the present paper.

The modern Materialist insists on an impassable chasm between the two, pointing out that the "Conflict between Religion and Science" has ended in the triumph of the latter and the defeat of the first. The modern Theosophist refuses to see, on the contrary, any such chasm at all. If it is claimed by both Church and Science that each of them pursues the truth and *nothing but the truth,* then either one of them is mistaken, and accepts falsehood for truth, or both. Any other impediment to their reconciliation must be set down as purely *fictitious.* Truth is one, even if sought for or pursued at two different ends. Therefore, Theosophy claims to reconcile the two foes. It premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—*the light of Truth*—"the life and the light of men."

But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy,

false) nature, insist upon the infallibility of their respective "will-o'-the wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do: *i.e.,* point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

Thus, if theosophy does no more than point out and seriously draw the attention of the world to the fact that the *supposed* disagreement between religion and science is conditioned, on the one hand by the intelligent materialists rightly kicking against absurd human dogmas, and on the other by blind fanatics and interested churchmen who, instead of defending the souls of mankind, fight simply tooth and nail for their personal bread and butter and authority—why, even then, theosophy will prove itself the saviour of mankind.

And now we have shown, it is hoped, what real Theosophy is, and what are its adherents. One is divine Science and a code of Ethics so sublime that no theosophist is capable of doing it justice; the others weak but sincere men. Why, then, should Theosophy ever be judged by the personal shortcomings of any leader or member of our 150 branches? One may work for it to the best of his ability, yet never raise himself to the height of his call and aspiration. This is his or her misfortune, never the fault of Theosophy, or even of the body at large. Its Founders claim no other merit than that of having set the first theosophical wheel rolling. If judged at all they must be judged by the work they have done, not by what friends may think or enemies say of them. There is no room for *personalities* in a work like ours; and all must be ready, as the Founders are, if needs be, for the car of Jaggennath to crush them *individually* for *the good of all.* It is only in the days of the dim Future, when death will have laid his cold hand on the luckless Founders and stopped thereby their activity, that their respective merits and demerits, their good and bad acts and deeds, and their theosophical work will have to be weighed on the Balance of

Posterity. Then only, after the two scales with their contrasted loads have been brought to an equipoise, and the character of the net result left over has become evident to all in its full and intrinsic value, then only shall the nature of the verdict passed be determined with anything like justice. At present, except in India, those results are too scattered over the face of the earth, too much limited to a handful of individuals to be easily judged. Now, these results can hardly be perceived, much less heard of amid the din and clamour made by our teeming enemies, and their ready imitators—the indifferent. Yet however small, if once proved good, even now every man who has at heart the moral progress of humanity, owes his thankfulness to Theosophy for those results. And as Theosophy was revived and brought before the world, *viâ* its unworthy servants, the "Founders," if their work was useful, it alone must be their vindicator, regardless of the present state of their balance in the petty cash accounts of Karma, wherein social "respectabilities" are entered up.

RELIGION, A NATURAL UNFOLDMENT

An intimate communion with Nature for more than thirty years has taught me that plants, especially trees, are a mirror, or rather a symbol, of human life in its highest spiritual relations; and I think one of the grandest and deepest fore-feelings that have ever emanated from the human soul, is before us when we read, in the Holy Scriptures, of a tree of knowledge of good and evil; even the world of crystals and stones—though not so vividly, calmly, clearly, and manifestly as the world of plants and flowers.

I now had what I needed: Humanity and nature, the life of the soul and the life of the flower, were closely knit together in my mind.

Already I felt in a dim way that every illusion has a true side, which often leads men to cling to it with a desperate firmness. This conviction has become more and more confirmed in me the longer I have lived; and when at any time I have heard two men disputing for the truth's sake, I have found that the truth is usually to be learnt from both sides.

—FROEBEL

WORD PUZZLES

LAST month's discussion of the word "progress" leads quite naturally to consideration of the term *radical.* For "progress" has been given meaning in the modern world chiefly by those who have attached to it certain political and economic views of human society and destiny, with the perspective of the genuine *radical* in contrast to the philosophy of the "progressive." This distinction is illuminated in another portion of Dwight Macdonald's *The Root is Man*:

> The Progressive makes History the center of his ideology. The Radical puts Man there. The Radical is more sensitive to the dual nature of man; he sees evil as well as good at the base of human nature; he is sceptical about the ability of science to explain things beyond a certain point; he is aware of the tragic element in man's fate not only today but in any conceivable kind of society. The Progressive thinks in collective terms (the interests of Society or the Working-class); the Radical stresses the individual conscience and sensibility. The Progressive starts off from what actually is happening; the Radical starts off from what he wants to happen. The former must have the feeling that History is "on his side." The latter goes along the road pointed out by his own individual conscience; if History is going his way, too, he is pleased; but he is quite stubborn about following "what ought to be" rather than "what is."

And there are a number of other reasons why the word *radical* is of peculiar significance to the theosophical student. In mathematics *radical* means the root—that is, the origin, base, or point of departure. While in its Latin usage, *radical* also means "scrapings," and thus has been equated, as with the "scrapings of society," with those who are in violent opposition to the status quo, a *radical,* in the theosophic sense, is one who insists upon probing to the genesis of whatever matter is under discussion. A sentence from *The Theosophical Movement* suggests the relationship of this kind of radicalism to the Theosophical Movement: "It is only through the most careful and conscientious study and application of the teachings of Theosophy that the student can hope to penetrate beyond the visible aspects of the Theosophical Movement to the arcana of the intellectual and spiritual factors and forces which constitute the *occult* side of that Movement."

In William Q. Judge's *Letters That Have Helped Me,* we find the same point of view expressed, as when Judge remarks that "the inner eye, the *power of seeing,* looks deeper into the source of a man's knowl-

edge and takes it at its true value." Another perspective is suggested by Judge in Letter VII, where he points out that "*we must some day be able to stand any shock,* and to get ready for that time we must be triumphant now over some smaller things. Among others is the very position you and I are now in; that is, standing our ground and feeling ourselves so much and so awfully alone."

Thomas Paine was undoubtedly a *radical* in the theosophic sense, his whole outlook standing revealed in the classic sentence: "We must go back and think as if we were the first men who ever thought," and, to this might be added, go back to the roots of every *question*—moral, political, economic, religious, or ethical. The tools for the *radical* must be the tools of philosophy, for the philosopher, by definition, is one who is on an open-hearted quest for truth, forsaking any easy ready-made solution or tempting beliefs. H. P. Blavatsky's criticism of political "radicalism," as when she speaks of Theosophy being "hostile to the insane dreams of socialism and communism," is clearly based upon the fact that partisan politicos are never *radical enough*—that is, their presumed return to the "root" of societal and economic disequilibrium soon branches off into a violent factionalism, thus embracing, psychologically, many of the ingredients that hold a corrupt status quo society together. The true *radical* finds, as did Dwight Macdonald, that "the root is man." While Marx stated the same thesis when he said that "to be radical is to grasp the matter by its root; now the root for mankind is man himself," what Marx actually meant, as revealed by the context of his *Das Kapital,* is that the "root" for probing the problems of society is *economic* man—not man as individual truth-seeker, man as philosopher, man as mystic.

Let us consider for a moment in the light of Theosophy the possible application of the designation *radical* to various other terms, as, for instance, mysticism. The true mystic is the man who seeks the authority of direct experience for his conclusions on issues pertaining to philosophy and religion. He may *use* theories and philosophies, but his final crucible is that of his own intuition. In the relationship between the word *radical* and the word mystic we find ground for H. P. Blavatsky's assertion that the Theosophist is one who finds "an inspiration of his own to solve the universal problems."

> In this view every great thinker and philosopher, especially every founder of a new religion, school of philosophy, or sect, is necessarily a Theosophist. Hence, Theosophy and Theosophists have existed

> ever since the first glimmering of nascent thought made man seek instinctively for the means of expressing his own independent opinions.
>
> The search after man's diviner "self," so often and so erroneously interpreted as individual communion with a personal God, was the object of every mystic, and belief in its possibility seems to have been coeval with the genesis of humanity, each people giving it another name. Thus Plato and Plotinus call "Noëtic work" that which the Yogin and the Shrotriya term *Vidya.* "By reflection, self-knowledge and intellectual discipline, the soul can be raised to the vision of eternal truth, goodness, and beauty."

The true *radical* must be able to stand, think, and act alone, if necessary, but he does not do so in defiance of his inter-relatedness with other humans and with the rest of nature. In fact, the importance of the connection between ideal mysticism and ideal *radicalism* is that the mystic is often able to identify himself with the tides of evolving life, sense the beauty of internal evolution throughout what we call "the kingdoms of nature." It is at this point also that we begin to see the eternal significance of the basic theosophical propositions outlined by H. P. Blavatsky in *The Secret Doctrine.* For these "Three Propositions" are not articles of faith, but guide-posts leading us to communion with nature and nature's laws. Since the ingredients of these propositions have been the core of every inspired philosophy and religion, they may be said to draw out from man's own inner resources his latent intuitions. Further, a study of these fundamental propositions establishes criteria which a "radical" may utilize in his evaluation of his society and time.

Take the question of "morality," for instance. While many who have been termed *radicals* have opposed, *a priori,* every form of conventional ethic, the theosophical *radical* is enjoined by his perspective to refrain from doing so. For the philosopher is neither "for" nor "against" any morality; he recognizes that the mores of a given age represent a common psychic denominator, reflecting not only the selfish snobbery of arch-conservatism and the theological prejudice of the times, but also something of the natural ethical intuitions of the majority. The true *radical* is not concerned with destroying conventional standards just because they exist. He is concerned with separating the wheat from the chaff—the rescue from popular denunciation of idealistic standards of behavior of those whose personal ideas and behavior differ from that of the majority. The one great reality illu-

minated by the Three Fundamental Propositions of *The Secret Doctrine* is that of the evolution of the soul, and in this sight all beliefs, whether moral or religious, can be regarded as the stepping stones of a necessary evolution undertaken by each soul. Therefore, the Theosophist is neither prejudiced against nor prejudiced in favor of any particular religious formulation, and is thus psychologically equipped to represent the goal of non-sectarian education, "the ally of honest science and honest religion alike." A theosophical philosopher always seeks to return, in his thinking, to the root—the evolution of man, the individual. Similarly, as an educator, the Theosophist should be able to lead the way out of factional political entanglements, and, in fact, away from every partisan disruption. For the Theosophist does not have a theory to apply to other people, but rather a respectful conception of individual man.

The British monthly, *Encounter,* recently printed an instructive article, "In Defense of Radicalism," which, in this context, illustrates the close connection between the theosophical point of view and that of the genuine *radical.* The writer, Stewart Hampshire, defines a *radical* as one who "will tend always to distrust those who speak of safeguarding our liberties. He will see in this phrase the conservative assumption that the degree and distribution of liberty already existing in a society is to be taken as the permanent standard."

Mr. Hampshire continues:

> For a radical the right of each man to choose for himself his own manner of life, as long as he does not disregard the equal right of others to do the same, is the sole criterion in political decision. The fabric of political arrangements and institutions ought to be continuously adjusted with a view to securing the greatest possible freedom of choice to each individual equally and under an equal law. Any prohibition and assertion of power has to be justified, in the last analysis, as the extension of the area of choice open to some men so far too narrowly confined.

To go to the root of any matter means to be able to penetrate behind the curtain of obscurities thrown up by personal self-interest. The *radical,* then, must by definition be impartial, understanding, and sympathetic—the last two qualities being unable to fully manifest whenever partisanship prevails. And reflection upon the universal principles outlined in *The Secret Doctrine* induces the impartial state of mind. Against the panorama of timeless soul evolution, the vagaries of prejudice and distorted opinion are seen in their proper light. Hold-

ing the idea of "the One Self" means, in a very practical sense, striving to recognize whatever basis for unity may exist with others, and consequently leaving constructive resolution of inevitable differences to the evolutionary process itself. An understanding of that inter-relationship of beings called *karma* is also a protection against the shallow doctrines of the "progressives" as discussed last month; one need not try to "control history" by propaganda and pressure exerted upon groups or individuals, but rather can feel oneself integral with all movements of thought and constructive programs which move toward increasing the evolutionary opportunities of each individual. So the Theosophist should become something other than a professional "radical," *radical* though he may be; his "radicalism" is radical enough to be natural and constructive.

Man versus Institutions

Man's attitude toward force is rooted in the very conditions of his existence. As physical beings we are subject to power—to the power of nature and to the power of man. Physical force can deprive us of our freedom and kill us. Whether we can resist or overcome it depends on the accidental factors of our own physical strength and the strength of our weapons. Our mind, on the other hand, is not directly subject to power. The truth which we have recognized, the ideas in which we have faith, do not become invalidated by force. Might and reason exist on different planes, and force never disproves truth.

By submitting to power man loses his potency. He loses his power to make use of all those capacities which make him truly human; his reason ceases to operate; he may be intelligent, he may be capable of manipulating things and himself, but he accepts as truth that which those who have power over him call the truth.

—Erich Fromm

THE ANATHEMAS AGAINST ORIGEN

III

Anathema No. II

> If anyone shall say that the creation of all reasonable things includes only intelligences without bodies and altogether immaterial, having neither number nor name, so that there is unity between them all by identity of substance, force and energy, and by their union with and knowledge of God, the Word; but that no longer desiring the sight of God they gave themselves over to worse things, each one following his own inclinations, and that they have taken bodies, more or less subtile, and have received names, for among the heavenly Powers there is a difference of names as there is also a difference of bodies; and thence some became and are called Cherubims, others Seraphims, and Principalities, and Powers, and Dominations, and Thrones and Angels, and as many other heavenly orders as there may be: let him be anathema.

ESOTERIC philosophy, the *fons et origo* of all the world's sciences and religions, is the unchanging basis or standard by which the truth or untruth of every old teaching must be weighed.

Among the numerous pyramids found to be scattered over the face of the Earth, there is one which is particularly suggestive to students of ancient Cosmogony, and especially to those interested in the present discussion of the Anathemas against Origen. This old pyramid, like others built before and after it, is of seven stories in all; that is to say, the set-backs or levels from base to summit are seven in number. The slabs with which the first or highest level is surfaced are devoid of sculpture or markings of any kind. The stones of the next lower levels, proceeding downward, are variously characterized with types and shapes of geometric or symbolic meaning. Only at the bottom, on those slabs resting upon the earth, does one find any semblance of human or animal differentiation.

Origen, Clemens Alexandrinus, and Synesius were all staunch supporters of the universal doctrine of Emanations. According to this teaching, all things are derived from the one Universal Principle, which is Absolute and Unconditioned. Everything that is, was, or shall be, eternally IS. At the dawn of each new period, the Active Power of the Eternal Breath only *awakens* (not creates) the Kosmos. The first

emanation within the Absolute Principle is a universally pervasive substantial power, without "number or name." From it, lower and less perfect emanations proceed to unfold, until finally the material world of matter is produced. All the lower *types,* on the material plane of existence, are but concrete images, according to Plato, of the highest abstract ones.

Evolved from within outward on the basis of a sevenfold plan, the universe therefore is guided, controlled and animated by almost endless series of hierarchies of sentient beings. Proceeding from this basic, homogeneous Substance-Principle called *Spirit,* the first emanations are of a highly subtle ethereal nature. As unfoldment proceeds, more and more dense constructions result until the fourth world, that of our earth, has been reached. After this, the process is one of spiritualizing the whole, a return of all to the original condition of homogeneity, plus the experience gained. The "reasonable things," or beings, mentioned in Anathema No. II, evidently refer to the intelligences which ensoul bodies of whatever nature or degree. It is only in their lower manifestations that they acquire the names of Cherubims, Thrones, Angels, etc.

The third fundamental proposition of *The Secret Doctrine* affirms the fundamental identity of all souls with the Universal Oversoul. This teaching is the basis, no doubt, of Origen's doctrine that "there is unity between them all by identity of substance, force and energy and by their union with and knowledge of God." *The Secret Doctrine* affirms, moreover, the doctrine of the Cycle of Necessity, the pilgrimage through earth life undertaken voluntarily by every soul. Leaving its spiritual condition of unity and oneness with the whole, the Monad circles round the entire chain of seven worlds for the purpose of experience. The phrase used in Anathema No. II, that "no longer desiring the sight of God they gave themselves over to worse things, each one following his own inclinations, and that they have taken bodies, more or less subtile, and have received names," would seem to refer to this obligatory pilgrimage for every soul. At the beginning of the Cycle of Necessity the Divine Egos turn their gaze, metaphorically speaking, from the sight of God in order to experience differentiation. Entering bodies of substance more or less differentiated, they undergo the slow natural process of mixture, precipitation, and separation, from which comes the highest degree of perfection possible for all souls—and final emancipation.

Hindu philosophy lists thirty-three groups, or classes of spiritual beings. These, in turn, are divided and sub-divided, so that the world of the immaterial is said to be inhabited actually by 330 millions of such invisible entities. It is of little significance whether these heavenly Powers are given the names of Devas, Angels or Cherubims, for the meaning underlying them all is the same.

ANATHEMA NO. III

> If anyone shall say that the sun, the moon, and the stars are also reasonable things and that they have only become what they are because they turn towards evil: let him be anathema.

It is due to materialistic thinking that physical objects of any kind (worlds, human beings or things) are looked upon as dead matter. Everything that exists on the material plane, according to the ideas of ancient Pantheism, is ensouled by intelligence, by a conscious being or beings. There is an occult side to nature in all her manifestations. Oriental peoples have always looked upon trees, mountains, and rivers as being the home of intelligent entities—every physical manifestation, in their view, being ensouled by a conscious, living presence. And according to the ideas of esoteric philosophy, the sun, moon and stars are likewise "reasonable beings," as taught by Origen.

> "Entity" may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw in the earth a huge "animal," were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. (*The Secret Doctrine.*)
>
> Following the general plan outlined in preceding pages, the Earth is sevenfold. It is an entity and not a mere lump of dead matter. And being thus an entity of a septenary nature there must be six other globes which roll with it in space. (*The Ocean of Theosophy.*)

It is one of the aims of the Wisdom Religion to rekindle the flame of Pantheistic philosophy, to demonstrate scientifically the reality of a living, ever-becoming universe. Under a culture and civilization of this kind, a closer, more cooperative relationship between man and Nature would naturally result—man helping Nature in her cyclic task, and Nature, in turn, yielding up to him a beneficence and a sustaining power that he sorely needs.

THE TRUE SELF

KRISHNA said: "The truth is obscured by that which is not true, and therefore all creatures are led astray. But in those for whom knowledge of the true Self has dispersed ignorance, the Supreme, as if lighted by the sun, is revealed."

Seldom is it suspected that ages of soul evolution are required for the practical realization of this fundamentally simple truism. There may be many glimpses on the way, as there are varying degrees of attainment, but they are all relative. Maya, or the illusions of mind and sense, ceaselessly deceives the personal self. But there is a power in man, latent or active, to perceive Truth above and beyond all deception. That power is of the true Self.

Illusions, obvious or unsuspected, are many, and difficult to overcome. They could not all be described, nor is there any necessity to do so. But pondering a few of them in the *light* of Theosophy may help. What, then, are the obscurants to Self-Knowledge?

All scriptures dealing with this subject, such as the *Upanishads,* the *Bhagavad-Gita,* stories of the life and teaching of Gautama Buddha, and even the New Testament, are agreed that an erroneous or illusionary sense of self obscures the realization of a true Self which is the real and eternal in the hearts of all. How necessary to man that realization is, at least in some degree, may be sensed from the fact that without it there is no real perception of the meaning of "brotherhood," no sound basis for overcoming selfishness, no logic in ceasing from evil, renouncing violence, or any real urge to do positive good for others. Doing any of these things flows from some perception, instinctive or intuitive, of that which is more worth while than the deceit of sense. But, with the illumination of spiritual knowledge, actions are done far more wisely. Thus, ideals of human solidarity, mutual understanding, and altruism depend for their practical realization upon knowledge of a Higher Self and the law of interdependent life.

Many a learned man has been put to shame at one time or another by the simple wisdom of the unsophisticated who are profound in "natural" insight. This ought to show that real knowledge does not depend upon fancy words or clever sayings, least of all upon judging the supposed limitations of our fellows. We may try to understand and evaluate as best we can the actions and sayings of others. But there are im-

portant reasons for explaining why the judging of persons is neither fair, just, nor truth-revealing. Devotion to the Self demands the opposite attitude—compassion. True knowledge comes from within, and the simplest of terms may serve for its expression. But even these carry real meaning only where there is already some awakened spiritual perception.

Knowledge of the true Self is the opposite of putting on airs, or assuming a superior standing or position. This does not rule out human dignity, but indicates the need of genuineness. How Buddha saw and taught the truth of these simple observations is shown by such words as the following, attributed to him:

> Eager ye cleave to shadows, dote on dreams;
> A false Self in the midst ye plant, and make
> A world around which seems;
> Blind to the height beyond, deaf to the sound
> Of sweet airs breathed from far past Indra's sky;
> Dumb to the summons of the true life kept
> For him who false puts by.

What are practical ways by which Self-knowledge may be attained? They are plain and simple: study the science of the Self, and practice it in daily life. These are the ways and means. But we are required to be specific to carry them out effectively.

The first step is to arouse an ardent desire to know the Truth and to be of some service to mankind. The second is to ponder well the meaning of Theosophical teachings on the subject. There can be no real knowledge of the Self without an awakening to some sense of the unchanging and eternal reality within and beyond all change. This is true in the realms of thought, will, and feeling, as well as behind the panorama of interacting Life. Of the true Self, the personal self is but a shadow, sometimes a sorry caricature. The third step is to put the fruit of study and meditation into practice, whether alone or in the company of others. It is here that the greatest difficulty lies, but also the possibilities of achievement.

Some useful guides to practice can be a great help, and the ethical teachings of Theosophy are full of them. Each one can find his or her own; but a few pertinent essentials running through all of them deserve especial consideration. The first consideration pertains to that which we accept as true. This raises a vital question plainly answered by Mr. Judge when he said: "Through Brotherhood we receive the knowledge of others, which we consider until (if it fits us) it is ours. As far as

your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith."

The second consideration, which flows from the first, is that of practical Theosophy in devotion to the performance of duty. "What, then, is the panacea, finally—the royal talisman?" asked Mr. Judge. His answer was: "It is DUTY, Selflessness. Duty persistently followed is the highest yoga, . . . If you can do no more than duty it will bring you to the goal."

The Theosophical concept of duty goes far beyond the ordinary one of merely doing those things required "to keep body and soul together" in material existence. According to the ancient code of *Manu;* "Of all the duties, the principle one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, *for it alone confers on man immortality.*"

Man's whole duty is, of course, more than this. Theosophically, "Duty is that which *is due* to Humanity, to our fellow men, neighbors, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. . . . Theosophy is the quintessence of *duty.*" Hence, "The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due. . . ." The duty of a Theosophist to himself is: "To control and conquer, *through the Higher, the lower self.* To purify himself inwardly and morally; to fear no one, and naught, save the tribunal of his own conscience. Never to do a thing by halves; i.e., if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: 'Be not diverted from your duty *by any idle reflection the silly world may make upon you,* for their censures are not in your power, and consequently should not be any part of your concern."

This may seem to be a digression, but actually it is not, because true Self-realization comes in no other way than by living a Theosophic life in the service of the Self. In fact, Theosophy thus clarifies the whole problem of life, gives it higher meaning, provides a basis for determining what is duty and what is not, and thereby helps to resolve the often difficult problem of apparent conflict of duties.

No one can assume to dictate the duty of another without violating a law of nature. Robert Crosbie emphasized this fact of all experience when he said: "Our duty is not what other people think we ought to do. Our duty is what *we* ourselves plainly see we ought to do. Do that. 'The duty of another is full of danger'."

Krishna urged Arjuna to perform his duty from a higher point of view than that to which he had been accustomed, namely, from that of the true Self within, and for the sake of the true Self of all. Theosophy lays great stress on this idea. "It is quite generally thought that duty means the performance of a series of acts which *others* think *I* ought to perform, whereas, it more truly means the performance of actions by me which *I know* are good for *others,* or the wisest at the moment."

All spiritual teachers regard this subject in essentially the same fundamental way. *Light on the Path* says in plain language: "A disciple will fulfill all the duties of his manhood, but he will fulfill them according to his own sense of right, and not according to that of any person or body of persons. This is a very evident result of following the creed of knowledge instead of any of the blind creeds."

Duty is more than the merely irksome, nor is it mere routine. Duty, as indicated, is that which we see and feel should be done as right and true, performed to the best of our ability. Theosophy can help us to see more clearly what that is, how better to perform it, and to resolve those conflicts which tend to obscure the way. Such is the path to the higher life and the fulfilment of ever greater and more significant duties —a fulfilment not possible without devotion in the performance of smaller ones.

The surest way to alienate ourselves from our fellows is to judge, condemn, or insinuate against them. But if we strive to look to the soul within, to the true Self behind and beyond personality and illusion, we learn to help and serve truly. As often observed in Theosophy, we are not here because of our virtues, but because of our defects. Hence the need to take refuge in the Self of all, and to work from that higher point of view. "Those who are spiritually wise are on the path that leads to the highest, which is the Self. This means, as Krishna says, that those who with the eye of spiritual wisdom see that the Self is all, begin to reincarnate with that belief ingrained in them. Hitherto they had come back to earth without that single idea, but possessed of many desires and of ideas which separated them from the Self."

YOUTH-COMPANIONS ASK— AND ANSWER

WE are often told at the Lodge to accept nothing on another's say-so, but to prove the teachings for ourselves. We may be personally convinced, also, of the validity of the Fundamental Principles of Theosophy, having seen the way life works. There are, however, other things (for example, the after-death states) which are presented to us as matters of fact, but are not known by us to be facts. Is there any way we may prove these things to ourselves? If so, what should our attitude be meanwhile?

Proving many of these "other things," as well as matters involving philosophical principles, probably depends on the deepening perceptions and progressive awakenings that the earnest student gradually experiences over the whole period of a life. Of course, by "proof" we may mean those subjective experiences in which intuition and higher mind quite clearly indicate to us the reality of a concept, maxim, or aspect of doctrine—not necessarily demonstration by way of psychic phenomena.

It is through the continued living and pondering of theosophical ideas that subtleties in the philosophy become clearer, but as far as the ability to actually demonstrate or consciously experience after-death states, for example, is concerned, *this* type of proof, it seems, is lifetimes away for most of us. It is well, as the questioner has apparently done, to make a clear distinction between those concepts and principles which we have proven to ourselves, and those which are still "articles of faith"; for, by making such distinctions, the student escapes the religious tendency to embrace writings, *in toto,* as "true." This tendency obviously hinders the gradual, natural processes of growth—for one who already believes everything to be "true" sets aside the obligation of having to think further.

The attitude of study that H.P.B. suggested along these lines seems self-evidently constructive: By adopting the orientation of the scientist, taking concepts as propositions to be considered, hypotheses to be employed as criteria in the interpretation of experience, the student is not under the compulsion of *having* to either believe or reject any particular tenet—as explained by H.P.B. or by anyone else.

In Volume I of The Secret Doctrine, on page 14, where H.P.B. is postulating the First Proposition of Theosophy, the text says: "It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being." Since the First Principle is said to be everywhere present and in everything, how can it be essentially without relation to manifested, finite Being?

To answer this question, we first have to find out what manifested, finite Being really is and, yet more important, what it is manifested from, for all matter has to be materialized from something. Theosophy says that matter is manifested from spirit by means of intelligence. Spirit, in other words, is really the opposite pole of matter, and both poles are combined by intelligence. There is no matter without spirit; so the *essence* of matter is spirit. We often are apt to think that matter is reality, but actually it is only the shadow of the "one absolute Reality."

So H.P.B. means that this "Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE" is *essentially or actually* without relation to manifested, finite Being. When she says "essentially," she does not mean it is without relation to the *essence* of matter. This First Fundamental Proposition could not be essentially in *relation* to matter, as It, this "Be-ness," is the root of the essence of matter: "the rootless root of all that was, is, or ever shall be." H.P.B. also says that "it transcends the power of human conception and could only be dwarfed by any human expression or similitude." Also, possibly, she wants to point out clearly that the personal-god idea limits the First Principle, and has essentially no relation to it.

William Q. Judge says in The Ocean of Theosophy that Theosophy throws the word "accident" out of its vocabulary. But what of those people, badly hurt in auto smash-ups in cases where the crash was not their fault? How can such catastrophies be explained, with detail of logic, as part of the "lawful" pattern of their lives?

If we accept the premise that there is law in the universe, accident definitely does not have a place in our efforts to explain the occurences of life. Is not the desire to use logic in deriving explanation, itself an admission that law and reason do exist? that a chain of occurences can be traced which will lead us to the correct answers to our questions? The very fact that we, with our infinitely varied minds, can arrive at similar conclusions to a problem, and in the process wade through the

countless possibilities of thought-chains going astray, is itself an indication that cause and effect are universal and can be universally understood.

Any occurrence is part of the lawful pattern of our lives, even though we may not have consciously set the causes in motion at the "time" of the accident. Is an automobile crash which is not obviously caused by an individual any less his "fault" than having been born? In both cases, the person was unaware at the time of the occurrence that he had set up causes and affinities in the past which now precipitated themselves at a certain instant.

Physical proximity at the scene of an accident is not enough to account for involvement: think of the many times a person who "wasn't there" received some warning, some pre-sensing of danger, that made him particularly alert. He did not "belong" in the accident; he did share in setting up the causes. Sometimes the shock of near-catastrophe will stimulate deep reflection, as it did with Peter Wells in *Descent* (see *Manas,* Dec. 29, 1954, from which we quote this pertinent passage):

> Why had it had to happen? Why to those people? It could not, in his mind, be resolved—as it would be for the police with their facts and reports—by finding out who had caused it. There was something more than any human action involved. What series of coincidences, what act of fate, had selected this group of people? What was it that had protected him?
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> The warning—and his feeling of alarm was unmistakable—had stopped him just in time. He had felt the approach of death—even if he had not known at the moment what it was—reaching out for him, like a huge hand with fingers outspread, for all of them. Had it been just for him, then, or had it come too late for the others? Either it had not been quite big enough to get them all, or else it had not been intended to reach them . . . yet.

If law is universal, it applies not only to man, but to all lives around him. At every instant of his waking life, a man is impressing and being impressed by the life around him—to a greater or lesser degree. When he meets the results of his actions and thoughts at some future time, he doesn't remember the ties set up, and labels the results "accidents." Actually, all he is doing is paying off old debts and getting another opportunity to benefit from experience in the school of life.

WHENCE HUMAN LANGUAGE?

LANGUAGE is certainly coeval with reason. Nor could it have been developed before men became one with the informing principles in them—those who fructified and woke to life the *manasic* element dormant in the primitive man. Hence the first race, being devoid of a mind on our plane, was speechless. The second race had a "sound-language," to wit, chant-like sounds composed of vowels alone. The third race developed, in the beginning, a kind of language which was only a slight improvement on the various sounds in Nature, on the cries of gigantic insects and of the first animals—which, however, were hardly nascent in the day of the *early* third race. Only in its second half—the *middle* third race, was speech developed. "The whole human race was at that time of 'one language and one lip'."

Monosyllabic speech, composed of single-syllable words or sounds, was that of the first approximately fully developed beings at the close of the third race, according to occult teachings. This was after their separation into sexes, and the full awakening of their minds. Before that the races communicated through what would now be called "thought-transference." To this there was one great exception: the Race "set apart," the first in whom the "Sons of Wisdom" had incarnated during the *first* portion of the third root race. In this "Race" are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras," to form the nursery for future human adepts on this earth and during the present cycle.

With the exception of this Race—called the "Sons of Will and Yoga" and whose language, that of the gods, did not have its origin on this plane at all—thought was very little developed in nascent physical man, and never soared above a low terrestrial level. Monosyllabic speech was the *vowel parent* of the monosyllabic languages mixed with hard consonants, the latter language being still in use amongst the yellow races which are known to the anthropologists. As the cycles passed, these linguistic characteristics developed into the agglutinative languages, or those languages still not subject to voice, case, tense, and so on. The agglutinative tongues were spoken by some Atlantean races, while other parent stocks of the fourth (Atlantean) race pre-

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NOTE.—Collated from Theosophical works.

served the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter,* admixture with other languages, maturity, decay and finally death, so the primitive speech of the most civilized Atlantean races—the language which is referred to as "Rakshasi Bhasa" in old Sanskrit works—decayed and almost died out.

While the "cream" of the fourth Atlantean race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to nascent fifth (the Aryan) race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America. The inflectional speech—the root of the Sanskrit, very erroneously called "the elder sister" of the Greek, instead of its mother—was the first language of the fifth race. Contemporary languages of today are the descendants of the children of the early Sanskrit; while the latter being the classical language of the Brahmans, was never known nor spoken in its true *systematized* form except by the initiated Brahmans—as it was preëminently a mystery language. "The mystery language of the prehistoric races is not a phonetic, but a purely pictorial and symbolic tongue. It is known in its fulness to the very few, having been for the masses for more than 5,000 years an absolutely dead language."

The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its *universal* language. This is the language of the Hierophants, which has seven "dialects," so to speak—each referring, and being especially appropriated to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects. *The Secret Doctrine* speaks of a very old Book, which tradition says was taken down in *Senzar,* the secret sacred tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the fifth (our) race. For there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltecs understood it as easily as the inhabitants of the lost Atlantis; who inherited it, in their turn, from the sages of the third race, the Manushi—who learnt it direct from the Devas of the second and first races. This "very old Book" is the original work from which the many volumes

of the *Kiu-ti* were compiled. The Siphrah Dzeniouta and Sepher Jezirah, the book of Shu-king, the sacred volumes of the Egyptian Thoth-Hermes, the Puranas in India, and the Chaldean Book of Numbers and the Pentateuch itself, are all derived from that one small parent volume.

Like the Arabic figures which are plain to a man of whatever nation, or like the English *and,* which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of the mystery language signified the same things to each man of whatever nationality. Each letter of the ancient alphabets had its philosophical meaning and *raison d'être,* the number 1 signified with the Alexandrian Initiates a *body erect,* a living standing man, he being the only animal that has the privilege. And by adding to the 1 a head, it was transferred into a P, a symbol of paternity, of the creative potency; while R signified a "moving man," one on his way. In the Chinese language, the alphabet of which may be read in any language, and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol, conveying the word needed in a pictorial form. The language possesses many thousands of such symbolical letters or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period. The American Indians have a number of different modes of picture-writing and ideographic-writing with which philology is familiar. But not one of our scientists is yet familiar with, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar.*

Every old religious and philosophical symbol had seven meanings attached to it. Each meaning pertained to its legitimate plane of thought; *i.e.,* either purely metaphysical or astronomical, psychological or physiological, etc. The ancient Hierophants combined the dogmas and symbols of their religious philosophy; these symbols can be fully explained only by combination and knowledge of all the keys. There can be only an approximate interpretation even if one finds three of the seven systems: the anthropological, the psychical and the astronomical. The two chief interpretations, the highest and lowest, the spiritual and physiological, were preserved in the greatest secrecy till they later fell into the dominion of the profane. These were the exclusive property of the *prehistoric* Hierophants, the fruit of their study and discovery.

The other two keys or systems dealt with the creative gods (*theogony*) and with creative man, *i.e.,* with the ideal and the practical mysteries. This interpretation was so cleverly veiled and combined that meanings could never be sufficiently unriddled to commit dangerous indiscretions. The highest—the first and fourth—*theogony* in relation to *anthropogony*—were almost impossible to fathom.

The many-sided facets of the mystery language have led to the adoption of widely varied dogmas and rituals in the exotericism of the Christian rites. It is they, again, which are the origin of most of the dogmas of the Christian Church, *e.g.,* the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. Every old religion is but a chapter or two of the entire volume of archaic primitive mysteries—Eastern Occultism. The Hebrew writings show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the physiological functions. They never had the higher keys. The whole cycle of biblical glyphs and numbers as suggested by astronomical observations—astronomy and theology being closely connected—is found in the Indian exoteric, as well as esoteric systems. All the sounds in Nature —and in consequence, of music—are directly allied to astronomy and mathematics; that is to say, to the planets, signs of the Zodiac, sun and moon, and to rotation and number. Above all, they depend on Akasha, the ether of space.

The Ramayana of India is called the *musical epic,* and stands beside the Iliad for antiquity and stately simplicity, and for the surpassing *melody* of its numbers, no less than for its elevated morality. The system of universal numerals of Pythagoras was built entirely upon the "metrical speech" of the Hindu Vedas. "Happy he who comprehends the spiritual numerals, and perceives their mighty influence!" exclaims Plato. The most sacred as the most ancient of the Sanskrit works, the Hindu Vedas, contain the science of incantation or Mantras, said to be the "most potent and effectual magic agent, and the *first of the keys* opening the door of communication between mortals and immortals."

ON THE LOOKOUT

Buddha Speaks Again to Multitudes

Recent commentaries on the ancient scriptures representative of Theosophy in the Eastern world, as frequently noted in Lookout, are of notably percipient character—sufficiently so to enable the student to distinguish easily between earlier "fads" involving Eastern religion and the latest trend towards constructive philosophical evaluation. Presently available on the newsstands and in book stores is a fifty-cent pocket book, *Teachings of the Compassionate Buddha,* edited by philosophy professor Edwin A. Burtt. Burtt's classic *Metaphysical Foundations of Modern Physical Science* has long been extremely useful to theosophical students and writers, and the same basically theosophical criteria are apparent in his evaluation of Buddha's teachings. The selections in this particular Mentor volume seem well chosen, and the 250 pages contain, as one of the sections, almost the entire text of the *Dhammapada,* recently reviewed in Lookout by way of the complete Cunningham Press edition.

Self-Reliance is the Key

Prof. Burtt correctly indicates the superiority of Buddhism over all other religions as a guide to self-reliance and self-mastery, and, by emphasizing this central theme of Buddha's helps to wear away the prejudice so many agnostics have felt toward all transcendent doctrines. The essential difference is pointed up by the philosophy of Reincarnation and Karma, the implications of which make it clear that no special state of grace or ultimate "salvation" can be attained except by "self-induced and self-devised efforts."

A paraphrasing summary of the philosophy of the *Dhammapada* is offered by Prof. Burtt:

> I bring you great and good news. There is a way from the crushing miseries of this transitory life to real happiness, and it is open to all. But the way is hard, and there is no magical method of making it easy. It means strenuous and constant self-examination; it means renouncing all that you foolishly prize now—your present self, in fact, with all the ignorant cravings and blind urges that make it what it is. No one can tread this path for you, neither god nor man; you must tread it for yourself. So begin now. Be alert, and steadfastly alert. Make the most sustained effort of which you are capable. Let nothing

entice you to dally by the wayside—neither self-indulgence, nor the mistaken urge to self-punishment, nor vain metaphysical curiosity, nor the desire for companionship with those not yet ready to enter upon the path. Face uncompromisingly toward the goal, and victory over self—the greatest of all victories, and the key to peace and joy in this life and beyond—will be won.

A Background of Profound Philosophy

Prof. Burtt's introduction to the *Teachings of the Compassionate Buddha* also notes that while Buddha was perhaps the greatest expositor of a wisdom religion-psychology, his teachings were in another sense but the capstone of a structure as old as oriental time itself. Since many of Buddha's enthusiasts have, Western-wise, delighted in attempting to prove that all *other* Eastern teachings are inferior, the following paragraphs help bring into clearer focus the basic contention of H.P.B., "that the Wisdom Religion was one throughout antiquity."

Dr. Burtt writes:

> Now the distinctive genius of Buddhism as a civilized religion can be approached by a brief explanation of the fundamental concepts in which this mystical philosophy which first gains expression in the *Upanishads* is formulated. A mastery of their meaning is essential to a comprehension of Buddha's teaching and of the course of its development in the thought of his followers.

The Identity of Spirit

> First and quite central is the concept of Brahman, the metaphysical absolute. Out of Brahman come all things; to Brahman all things return. In himself, Brahman is unknown and unknowable, but as taking form and meaning for us men he is *Sat-chit-ananda*—the source and embodiment of reality, knowledge, and bliss. Second, there is the concept of *atman,* the soul or self. And the very meaning of this concept is determined by the central Hindu conviction that the true self of each human being is identical with Brahman, and that when that identity is realized the quest for salvation is fulfilled. When the individual soul that has not realized its oneness with Brahman is discussed, it is referred to as *"jivatman"* or by the entirely different term *"purusha."* The crucial stage in the process of gaining this realization is *moksha,* which means "release" or "liberation." The key idea is that what makes possible the realization of identity with Brahman is the freeing of the self from control by longings which bind it to the needs of the body and to other transitory concerns. Now only in rare cases will an individual be sufficiently purged of these cravings in his present existence so that he can hope for *moksha* before the death of the body which his soul now tenants.

REINCARNATION

> But his soul will survive this event and continue to exist, taking new forms one after another until the purgation is complete; in fact, it has existed in innumerable forms in the past. This continued transmigration in the "ocean of births and deaths," which inevitably goes on as long as any taint of self-demandingness is left, is *samsara.* And what determines the form that will be taken in each new existence is the law of *karma.* By this concept Indian thought expresses the idea that the principle of causality operates in man's moral and spiritual experience, and does so in a particular way.
>
> To these concepts should be added *dharma.* This word has a wide range of meanings in Indian thought; perhaps the most general meaning, which underlies all of the more specific ones, is "the way that man should follow in order to fulfill his true nature and carry out his moral and social responsibilities." As taken over by Buddhism, this concept undergoes a most extraordinary development, the main features of which will be indicated in the sequel.
>
> Buddha accepted, as essentially sound, the ideas expressed in the concepts of *moksha, samsara,* and *karma,* although some reinterpretation of them proved to be demanded by the principles involved in other aspects of his teaching.

"RELYING ON MYSELF ALONE"

A beautiful passage from Buddha's farewell address to his disciples is memorable—an example of the many treasures to be found in Burtt's volume. The last sentences read:

> Those who, either now or after I am dead, shall be a lamp unto themselves, relying upon themselves only and not relying upon any external help, but holding fast to the truth as their lamp, and seeking their salvation in the truth alone, shall not look for assistance to any one besides themselves, it is they, Ananda, among my bhikshus, who shall reach the very topmost height! But they must be anxious to learn. . . .
>
> My age is now full ripe, my life draws to its close:
> I leave you, I depart, relying on myself alone!
> Be earnest then, O brethren, holy, full of thought!
> Be steadfast in resolve! Keep watch o'er your own hearts!
> Who wearies not, but holds fast to his truth and law,
> Shall cross this sea of life, shall make an end of grief.

THE BASIC LAW OF KARMA

Prof. Burtt provides a comprehensive summary of the ethical imperative to be derived from Buddha's central teachings:

> The state of one's achievement at the end of his previous existence is the cause whose effect is the form taken by his present existence;

similarly, the state achieved at the end of the present existence will decide the form to be taken in the next. Or, stated more generally (so that it will apply within the sequence of events experienced by each form of existence as well as between one form and its successor), *the law of* karma *is the principle that good choices, earnest efforts, good deeds, build good character, while bad choices, inertia, and evil deeds build bad character.* In the latter case one is lengthening and making less hopeful the round of successive existences, for there is no magical way by which an evil character can be suddenly transformed into a good one, whereas in the former case one is shortening it and making it more hopeful. He is systematically doing what each person can do to eliminate the moral obstructions that bind him to the wheel of birth, suffering, and death, and thus to make the law of *karma* work toward his ultimate release and his blissful union with Brahman.

Respect for the American Indian

Writing on the present situation of the American Indian in a *Christian Century* series, Harold E. Fey provides evidence that many liberal Christians are now quite willing to admit Indians to the brotherhood of man, whether or no they profess adherence to Christian orthodoxy. Mr. Fey, like Felix Cohen, late respected legal advisor to the tribes, is gravely concerned about the injustice wrought by legislatures—injustice growing from an inadequate comprehension of Indian psychology and philosophy. In the first of his series (*Christian Century* for March 2), Mr. Fey says that the whole world is rightly concerned with U.S. treatment of minority groups, noting that the future political allegiances of Asia may be influenced in large degree by the humaneness and consideration—or lack of it—shown in the United States for non-Anglo-Saxon Americans. "Are we," Fey asks, "as just, compassionate, careful and wise as we should be to bear this burden with fidelity?" He continues:

> Honesty requires us to admit that we have largely bungled our relations with the original inhabitants of this continent and their descendants. In more than three centuries of association with this race, we have tried nearly everything. Some of the early European invaders tried enslavement, and that failed. Others tried to divide and rule, and that did not accomplish the desired results. From time to time there have been local attempts at extermination. These did not succeed, although they came closer than we like to think. Then many people, including some missionaries, tried to make the Indian over in our own image, without conspicuous or lasting success. The policy followed by our government with most persistence has been

to isolate the Indian, first in underdeveloped parts of the country, and then on reservations. But that has not worked either.

AMERICAN INDIAN PHILOSOPHY

Mr. Fey's articles correlate nicely with statements on Indian religion and philosophy, culled from *The Colorado,* by Frank Waters (Rinehart & Co., 1946). This writer is especially good on why it is that the Indian cannot understand the white man's desire to "own" land. The rolling plains and the forests were accepted as *natural* gifts, not by courtesy of a personal creator, but simply as part of the gift of life itself. Such treasure, it was held, should be shared communally; to the Indians to "own" land seemed as ridiculous as "owning" air. Mr. Waters writes of the Indians of the Southwest:

> Believing that their own evolution was taking place constantly and coincidentally with that of the universe about them, they were a people deeply conscious of the presence of life in the corn plant and the mountain peak alike. One could not develop WITHOUT THE OTHER. Nor could they themselves without both. Hence within this framework of universal evolution lay the core of their faith—the achievement of a harmonic relationship between man and his universe. This relationship was what the Navajos called "hozhonji," or happiness, and whose effort to achieve it the Zunis called "The Road." It was all based upon the fundamental that even a mountain has a spirit form as well as a material one; that all matter has a spiritual essence which cannot be separated from its material composition.

THE "THIRD FUNDAMENTAL"

This excellent statement of the philosophy underlying H. P. Blavatsky's Third Proposition of *The Secret Doctrine* is complemented by further recognition of an identity in teaching between the American and East Indians:

> It is strange that in all the world there exist probably but three places where such deep-rooted convictions of such wide and advanced scope have persisted for centuries; in the Himalaya Mountains of Tibet, in the Peruvian Andes, and here in the high plateaus of the Rockies. The similarities are many. Not only do the Tibetan mandalas compare to Navajo sand paintings, but the Buddhist "path" compares to the Zuni "road." They do not imply a false ethnological derivation either way. Rather an ultimate source that must exist hidden behind all lesser conflicting creeds. Both coincide in a system that, within an evolutionary scheme great enough to include all forms of life, recognizes the essential embodiment of all materiality with a corresponding spirituality.

Currents of Profound Wisdom

Mr. Waters is fully aware of how ridiculous early Christian pretensions to superiority appear when contrasted with the riches of Indian legend. There was a reason, he holds, why the efforts of the padres from 1604 until 1781 failed to influence the Indians of the Southwest to regard Christianity as a more knowing religion than their own. For instance:

> Even while the padres were wearily trudging from question to question, their superiors were deciding that the creation of the world had taken place in the year 4004 B.C., on the twenty-sixth of October, at nine o'clock in the morning. This time, set by Archbishop Ussher, was inserted in the authorized version of the Bible, and received the sanction of the Christian Church. Neither he nor the padres knew that there existed a faith here whose historical framework alone reached back millions of years before this earth itself was created.

Psychosomatic Medicine

Elsewhere in *The Colorado,* the author explains that Indian "medicine" was not really the crude and primitive thing it appeared to those who first observed its symbols. Sand paintings, for instance, were an attempt to influence the mind and emotions of the patient towards re-establishment of psychological harmony. When colored sand was sprinkled on a man in need of therapy, the assumption "was not wholly that a man's body was ill from a snakebite or an enemy wound. By the contributory cause of his own action he had introduced disharmony in his right relationship to the universe, and must be psychologically put back on the road as well as be therapeutically cured."

Continuing his reflections upon psychotherapy, Mr. Waters is forceful in speaking of our own psychic malaise. There is no bitterness against his own race, but only a respect for the simple wisdom of the Indians:

> We cannot abide ourselves. How, then, have we lived with each other? With the development of our peculiar racial psychosis we killed off the red, enslaved the black, erected barriers against the yellow, discriminated against the brown, and now find it difficult to tolerate the Jewish race. Only to the white has Liberty held up her torch.

Karma

Neglect of the principle of brotherhood in our relation to the Indians was summed up by William Q. Judge in *The Ocean of Theosophy*:

> Though the nation may for a time disappear as a physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their karma. Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

ITEMS OF POPULAR INTEREST

Two items in June *Coronet* are worth isolating for readers of THEOSOPHY who have not seen them: "Brain Rays: Russia's Secret Weapon?" by Tris Coffin, and "What Is Sleep?" by John Pfeiffer.

The article on Brain Rays asserts that "a new and frightening weapon to enslave the minds of the free world is being tested by Soviet Russia and Communist China. . . , the ancient mysticism of the Orient is being blended with modern science to produce a maddening compulsion."

VARIED RESPONSE TO WARNING

According to *Coronet,* "the first warning of the new techniques was a letter sent in 1949 to President Truman from Havana, Cuba," by a refugee German doctor who asserted that he and several other German scientists had created a new technique by which "they could hypnotize individuals *across long distances,* without physical contact, and force them to obey commands"; that whereas the writer had managed to escape, two others of the group had been "kidnapped" by the Russians; and that there was, therefore, no time to be lost by the United States to "utilize the Germans who understood this technique and plan counter-blows." President Truman passed the letter through his Intelligence adviser to the American Intelligence officials. "Some were fascinated, but the majority called it just another 'crackpot scheme'." Today, however, "the Defense and State Department are ready to admit that Communist 'brain washing' may, in some cases, be post-hypnotic suggestion and telepathic coercion."

RATIONALE OF THE TECHNIQUE

The article continues:

> Telepathic coercion is the scientific term for long-range hypnotism. It is the transfer from one mind to another, without physical contact, of a compelling order. The sender may be hundreds of miles from

the receiver, who suddenly, and for no apparent reason, feels a compulsion he cannot shake off.

The first type [of "tele-control"] is one in which the victim is made to feel a specific fear by telepathy. The fear grows under the power of suggestion until he falls sick of what medical science calls "psychosomatic" illness. This is self-created and has no physical origin.

A second technique of tele-control seems to serve as the trigger for a post-hypnotic command. The victim, under hypnosis, will be told that at a given word or signal he will react according to instructions. The signal could be relayed by telepathy.

Dr. Rhine Comments

"So many cases have come to light recently that seem to follow a definite pattern," says Mr. Coffin, "that some credence is given to the assertion that [such] hypnosis is an established technique. . . . But the greatest skeptics—the Budget officials—have consistently turned down requests for funds to test psychic powers." In contrast to official apathy, Dr. J. B. Rhine comments:

It would be stupid to close our eyes to the possibility that the Communists are perverting psychic ability to evil ends. They would be disposed in their mechanistic philosophy to scoff at telepathy, but their practical needs may overcome ideological inhibitions.

If this power can ever be controlled, it could be more destructive than the hydrogen bomb in the hands of selfish men. Yet, there is a curious safeguard in the use of psychic power. The very discovery of it confirms the presence of factors in man that have made religious and moral values. Its scientific demonstration is the best answer there can be to the materialism of Communism. . . . The capacity is voluntary, but unconscious. We need to discover how to bring psychic capacity under conscious control. Whoever gains control of it has a weapon of superior knowledge, and knowledge is power.

Power—for What?

Theosophists will doubtless disagree that there is a "curious safeguard in the use of psychic power," though they will wholeheartedly agree that it "could be more destructive than the hydrogen bomb in the hands of selfish men." When we consider, on the basis of our own experience, the approximate proportion of selfish to truly unselfish men (even among scientists, who are, after all, "human"), it seems mere wishful thinking to assume that ability to "control" psychic powers will engender moral responsibility; indeed, all theosophical teachers emphasize the necessity of an exacting and unselfish moral

code and an unswerving allegiance thereto *before* attempting to develop any psychic power. One of the first lessons to be learned, we are told, is to *not* "peer" into other minds; yet this is the very ability Mr. Coffin stresses (presumably as an advantage if utilized by "our" side) as he concludes his article:

> A genuine telepathist can search the minds of enemy leaders for war plans and strategy. Telepathy might read the secret papers on a man's desk or influence his actions.
>
> Dr. Rhine's greater hope is that knowledge of these powers would be used, not in warfare, but to teach men how to live fuller lives and to turn back the tide of materialism that now floods the world.

AMATEUR HYPNOTIST HELD FOR TRIAL

Instead of a fulfilment of his worthy hope, however, Theosophists would more likely expect an increase of incidents where hypnotism is used for selfish purposes—as *power over* others, rather than help *for* others. For example, the Pensacola *News-Journal,* June 24, reported that an amateur hypnotist had been held for grand jury action on a rape charge. The husband of the woman involved, himself a dabbler in hypnotism, broke through the post-hypnotic "mental block" and ascertained the facts; criminal assault charges followed. The judge at the preliminary hearing explained:

> Because of the novel and unusual nature characteristic to this case, it has been necessary for me to do considerable research, legal and otherwise.
>
> Legal authorities recognize that hypnotism is a condition artificially produced in which the persons apparently asleep act in obedience to the will of the operator with whom the hypnotized person remains in rapport, responsible to his suggestion.

DANGER ADMITTED IN COURT

> One authority has made it clear that as a scientific fact the hypnotic trance can be induced in many people, even without their knowledge, and then used for good and beneficial purposes or the opposite.

In December, 1953, Lookout commented extensively—and in certain instances, not unfavorably—about the motivation and work of some scientists in the field of experimental hypnosis. Nevertheless, we are ever-mindful of the fact, as H.P.B. said, that "in the ignorance of the seven principles, and used by scientific and ignorant materialists, hypnotism will soon become SATANISM in the full acceptation of the term."

What Is Sleep?

John Pfeiffer's article under this title in June *Coronet* considers the neurological aspect of sleep, noting peculiarities suggestive of Theosophical teachings. The view of an "unbroken stream of consciousness," for instance, peeps out from behind these generalizations. "Sleep is a wonderfully subtle thing," writes Mr. Pfeiffer. "It is not something absolute, an isolated process, but a position on an 'attention' scale. The low end of the scale—100 per cent unawareness—occurs only in death or complete coma. At the other extreme is 100 per cent vigilance, a state of increasing interest to sleep investigators."

An Occult Perception

Mr. Pfeiffer continues:

> Civilized living rarely demands our full powers of concentration. Most of what we do consists of routines that are merely complicated reflexes.
>
> In fact, psychologists estimate that on the average you spend only about *60 seconds* out of every hour doing things that call for anything approaching complete vigilance. That's about 16 minutes out of your day that you are really wide-awake and alert.

Stages of Sleep

According to Prof. Edgar D. Adrian, brain researcher, there are five stages of sleep, each characterized by a wave-graph peculiar to it. Deep sleep comes with the fifth and final stage. Then the brain-wave record flattens into an almost horizontal line with an occasional bump in it; in waking, the process is taken in reverse. All people dream. Those who assert that they don't, are the "fast wakers who go through the "five stages of arousal in 30 seconds or less," and who are bright-eyed and alert on waking. Tests during prolonged enforced wakefulness show no physical ill effects, but show a definite break-down in neurological function: increased irritability, loss of memory, a tendency toward hallucinations and illusions. Later, the subjects started to crack up emotionally, even developing symptoms of paranoia. A "good night's sleep," however, got rid of the symptoms—suggesting, as H. P. Blavatsky asserted to be the case, a necessary communion with the Higher Ego as a preservative of psychic balance.

Even in the restricted field of neurology, there is much more to be learned about sleep, but the research that will provide complete knowledge of what sleep means to man, will, we may think, have to be made at another level.

PSYCHOLOGICAL FUNCTION OF SLEEP

In addition to its neurological and physical functions, sleep is a "state" of the man himself: sleep, dreams, and death are indissolubly connected. Although H.P.B. said (*Transactions,* p. 75), "There is an analogy certainly between sleep and death, but a very great difference between the two," in another context and with another emphasis, she said that "sleep *is* death." And sleep is also life—the life of what H.P.B. calls the "*Seer* within the dreamer." (*ibid.,* p. 73.) If we will recall what we are taught of the after-death states, especially of devachan, and the statements that "only adepts are truly sane" and "adepts do not dream," it will provide a frame of reference for the following quotation from "Clinical Hints from Dream Studies," by Bertram D. Lewin, M.D. (*Bulletin* of the Menninger Clinic, May, 1955):

> The statement that the dream is a wish-fulfillment does not exhaust its significance. . . . The full impact of the relation between dream and psychosis was not felt until 1916, when Freud wrote his essay, "The Metapsychological Supplement to the Theory of Dreams." In *The Interpretation of Dreams,* Freud had already made clear that the central purpose of the dream was to preserve sleep. The wishes that arose during sleep were considered intruders and disturbers, which threatened to awaken the sleeper, and the dream represented them as fulfilled, so that the sleeper might continue in the fulfillment of his real, dominant wish, namely, the wish to sleep.

Out of current researches into the nature of sleep may come "findings" that will be even more suggestive to the Theosophist than to the psychiatrist—unless they stir the latter to search for a fuller explanation of the nature of man.

SLEEP AND DEATH

Alfred Bennett, in *Focus on the Unknown,* speculates on sleep in this manner:

> The inner senses would appear to function as precisely during sleep as the outward senses function when we are awake and aware of the external world around us.
>
> We come out of sleep (and dreams?) into conscious life; and nightly we return again into the slow delta-rhythm world of sleep and dreams. . . . Sleep is so much an integral part of our existence that he would be a bold man indeed who dare say that the sleep-life, with its inescapable twin-state, the dream-life, is in any way or degree less *real* than the waking-life. And if it be once conceded that dreaming and waking cannot be differentiated between on the grounds of

reality, we have taken a big step forward towards a proper understanding of the nature of dreams and the nature of life and death. . . . We may even observe the incident of our own death; and the realization that we *are* dead, being borne in upon us in this way, somehow loses its significance.

The death-incident is noted, and the dreaming mind moves on. . .: everything then, becomes retrospective. . . .

A New Christianity

Toward A Mature Faith, by Erwin R. Goodenough, although frankly an apology for Christianity, does cede certain important points, such as that "the supernatural world of God, Jesus, the angels, and all the rest . . . is a wish-projection"; that "the Jesus of history is hopelessly obscured behind what people have wanted to find in Jesus"; and, above all, that conventional religion might properly be regarded as a transition state in man's development. This last important admission is thus expressed:

The true intellectual, that is, one whose analytical thinking really dominates his life, is as exceptional a person now as he was in antiquity. Such people can return to the solutions of the pagans, and have done so. There is, for example, the relatively small group of people who are turning to the Perennial Philosophy of mysticism (Leibnitz, not Aldous Huxley, invented the term). They are reading the ancient mystics with the mystics of India, China, and Islam, as well as of Judaism and Christianity. But these are now, as they were in antiquity, a group apart.

There will always be the "healthy minded" who can live without salvation, with a sense that they are able to cope with life alone. But not most of us.

To Every Race its Christ

Mr. Goodenough then offers some interesting thoughts on the psychological meaning of the Christ legend—its origin and function for those who must still dream of personal salvation:

This risen Lord—what was he? Into his person were poured all the dreams of Jews, Syrians, Egyptians, Greeks, and Romans. Each group made a Jesus for itself. . . . Like the pagan savior gods, he was the one torn, and in the life he gave we were to find life so that it was the dead Christ, like the dead Osiris, to whom men began to say their prayers. He was the divine principle dreamed of by philosophers which came from the ultimate One to bring, like light, like rain, God's nature to man. . . .

I have mentioned only a few of the Christ-myths which have prevailed. But the point is that as Jesus took on all these successive

> forms (not one of which has ever perished) the emergence of a new form meant a great human achievement, a great new source of power. . . . As Jesus became freshly meaningful, men felt their own lives take on meaning and direction.

THE NEED FOR DEVOTION

> I am deeply convinced that this is still the best psychotherapy for the mass of men. We must live with a sense of devotion to a great Personality in whom our ideals are incarnate, and who, we feel, responds to our devotion with personal interest and love. Nothing can take the place of such a personality for the mass of men but emptiness and insecurity and a vague sense of guilt in which our lives are meaningless.

Could it have been, perhaps, from a knowledge of this basic psychological need that H.P.B. and Judge first established Masters as *facts and ideals*—symbols offering psychological security for the personal man—before presenting the complete philosophy, through the study of which the manasic nature would be gradually developed and strengthened?

AGAINST COMPULSORY MEDICINE

For the benefit of those who may be interested, we note the existence of The Citizens Medical Reference Bueau, Inc., 1860 Broadway, Suite 1215, New York 23, N.Y. The bureau, wholly supported by voluntary contribution, fights against compulsory medicine or surgery for children and adults, "advocating no form of treatment but in defense of parental control over children." At present the bureau opposes municipal fluoridization of water. Information is also available regarding constitutional rights in claiming exemption from vaccination for smallpox and similarly required immunization measures.